

THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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No. 3

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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EDITORIAL NOTES.

IN THE FORTY-FIFTH CHAPTER OF THE Prophecy of Isaiah, we read: "Thus saith the Lord, There is no other God else beside me; a just God and a Saviour. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Sight is one of the greatest blessings of our mortal life, but if we do not use it our condition is no better than that of the blind. In the natural order we use our sight to gratify the mind and senses. If the mind be pure the objects we behold will leave pleasant impressions. In the sphere of religion the vision must be directed to the highest ideal or the soul is not satisfied. God is the perfection of the ideal, and if we look to Him and keep on looking we shall be saved. We have His word for it. It was this text that led to the conversion of Mr. Spurgeon. He was troubled about his sinful condition, and when the Son of God was presented to him as the Saviour of sinners he looked on Him with the eyes of his soul and was saved.

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WE HOPE OUR SUBSCRIBERS WHO HAVE not yet renewed their subscriptions for this year will do so as soon as possible. If our old subscribers would be prompt in renewing and if all united in getting some new subscribers it would be easy to welcome priests out of Rome and care for them until they could maintain themselves.

THE HEALTHIEST KIND OF A SENSATION was created in New York last month by Dr. Parkhurst's denunciation of the corrupt officials of the city. In this case the mantle of Dr. Howard Crosby has fallen on Dr. Parkhurst, who has been elected Dr. Crosby's successor as President of the Society for the Prevention of Crime. Dr. Crosby knew that all these corrupt officials were Roman Catholics. Dr. Parkhurst ought to know it also.

CHRIST'S MISSION.

[For the conversion of Roman Catholics.]

142 West 21st Street, New York.

JAMES A. O'CONNOR, Pastor.

Sabbath services are held at 3 p. m. and 7.45 p. m., the former a Bible class and conference, and the evening service devoted to Gospel preaching in opposition to the false, superstitious, unscriptural and dangerous doctrines of the Roman Catholic Church.

Prayer meeting, conference and lecture Thursday evenings at 8 o'clock.

Roman Catholic priests continue to call at Christ's Mission. Two called on one day. One of them expressed such an ardent desire to leave the Roman Catholic Church and his sincerity was so evident that he was received at once. After his first night's rest in the Mission and participation in its family devotions, February 23, he said he had not felt so happy since he was ordained a priest in 1879. He expects persecutions for leaving the

priesthood and renouncing the Church of Rome, but the Saviour in whom he has learned to trust will protect him, and Christ's Mission will shield him and afford him hospitality as far as it can.

The other priest who called on the same day will be received in the Mission if it can be of service to him in leading him to Christ. He made an appointment to call a few days later.

The interest in the meetings continues and a home like feeling prevails among the worshippers. Father O'Connor preached every Sunday evening last month, except February 21, when an inspiring sermon was preached by Rev. I. J. Lansing, of Worcester, Mass. Mr. Lansing as the author of "Romanism and the Republic" was no stranger to those who have been interested in this work, and he received a hearty welcome. He said he was greatly interested in the work of Christ's Mission for the conversion of Roman Catholics, which had grown steadily year after year since Father O'Connor began to preach in a public hall in 1879. It was helpful and inspiring to every one interested in the Roman Catholic question to witness the steady progress in a conservative manner and the consistent course pursued in conducting the work. In view of the many trials and difficulties that beset this work Mr. Lansing's address was most encouraging.

The legacy of \$3,000 to Christ's Mission has been received from the estate of the late Mrs. Monahan. Only a very small sum now remains to be paid on the debt that has been pressing on the Mission. Let the friends who are interested help to pay the small amount this month.

 CONVERTS FROM ROME.

THE correspondent of the *Philadelphia Presbyterian* in Columbus, Ohio, writing to that paper, February 3, 1892, says:

"Last Sabbath was a high day with the Broad Street Church. Dr. Marten had the pleasure of welcoming thirty-one to the communion table. The throng of worshippers was so dense that the communion table had to be spread on the pulpit platform in order to accommodate the people. Among the converts to profess faith in Christ was a young Roman Catholic lady. Her clear and beautiful Christian experience awakened the most ardent sympathy in the hearts of the brethren. She had been given a Bible by a good Protestant. The Spirit of God induced her to read it. The more she read, the more she saw, and many things she had been taught to believe as necessary for her salvation were not mentioned in the Bible. To her astonishment and joy she realized that the Roman confessional had no place in the Christian scheme. None can forgive sins but God only. Then she began attending the Broad Street Church, and about a month ago gave her heart unreservedly to the Saviour. She was asked by one of the session, 'Supposing you were about to die, would you not be afraid and want to send for the priest to secure absolution?' 'Why should I be afraid?' she replied, 'the priest is only a man, and none can forgive sins but God, and I trust wholly in Him as my Saviour.'"

A friend writes from Omaha, Neb., February 11, 1892.

I saw Rev. C. W. S., a few days

ago and he told me that he had recently received into his church four Roman Catholics who had been soundly converted, one of them having been a priest's housekeeper who knew a great deal about the Church and the priests. A package of THE CONVERTED CATHOLIC will do good service in this community. Send them to the pastor of the church.

C. W. H.

ALBANY, N. Y., Feb. 5, 1892.

DEAR SIR:—This city, as probably you know, is governed by Roman Catholics. I find in visiting among them that they are much stronger in their faith in this city than in New York. After visiting among the poorer classes for two months I found to-day a converted Catholic. His story was: While confessing his sins the priest asked him if he had a family, and on learning that his wife was a Protestant and his only child was not christened, the priest told him he must bring his boy and have him baptized, or both would go to hell. He talked it over with his wife, read his Bible, and then decided he would not trouble the priest again. They are both now members of a German Protestant Church. Very sincerely yours,

H. M. B.

LOCKRIDGE, IOWA, Jan. 13, 1892.

DEAR BROTHER:—Send to — Burlington, Iowa, THE CONVERTED CATHOLIC for one year, and send me a few sample copies of your splendid magazine that I have heard so much about. I see it noticed several times in the *Free Methodist*. I am a convert

from Romanism and I praise God I am free from the power of Rome.

Your brother saved,

J. P. D.

— Feb. 2, 1862.

DEAR SIR:—Your magazine, which I have been lending where I could do so, has been read by the Catholics here, and I find that now there is a good deal of inquiry among them. The members of one whole family say they will never enter a Catholic Church again. One lady is very anxious about her soul. She is borrowing Protestant books to see if she can find the truth. I shall call on her. She has often been to our church of late, though she has not quite reached the point where she could ask "What shall I do to be saved?" She wants something to knock out the last prop and completely disillusion her as to the truth of the Romish religion. She is disgusted with the very idea of the confessional. I shall advise her to read Christ's words, for I hear she has bought a Bible. Please send me a few papers such as she and others may read to help them out of this dreadful darkness.

MRS. E. R.

JOHNSTON STATION, GA., Jan. 24, 1892.

DEAR SIR:—Herewith enclosed please find one dollar for your great and good magazine. How I love to read the experiences of those good people who come out from the Roman Church. I read them over several times. I met a lady in Florida who left the Roman Church through reading your excellent magazine. You will never know all the good you have done until you are called to wear

a crown that fadeth not away. I consider your position the highest on earth. You have no idea how it warms up the heart of a life long Protestant to see one who wore the "holy vestments" come out and teach Christ instead of Romanism. Go on, my friend, your aim is the highest given to man, and eternity alone will be fully able to recompense you for the glorious stand you have taken. May your peace flow as a river. Sincerely yours,

A. V. Post.

The "True Story" of the conversion of a Roman Catholic by reading *THE CONVERTED CATHOLIC* that appeared in our last issue, has excited much interest. The impression produced in the locality where the event occurred is thus described by the author, George Howe: "You would have been amused to see the effect the 'True Story' had upon the 'hero' himself. It was simply wonderful to him that another man and his wife could have had an experience so much like theirs. 'Just read it' he said, almost exactly like us.' He and his wife eagerly read whatever I give them." If our readers want copies of the "True Story" for distribution, we can get it out in tract form and send it to them at cost of postage.

A friend to whom we sent a package of tracts for distribution among Roman Catholics, writes to say that they are doing great good. "One man to whom I gave them said that 'five old Irish women' (to use his own phrase) are running to his house every little while asking for more of that reading." In very many places there is

an earnest desire on the part of Roman Catholics to learn the truth. We shall continue our endeavors to supply the demand, and we hope our Christian friends will sustain us.

A Pleasing Anonymous Letter.

Anonymous letters are not usually agreeable reading and ordinarily they are consigned to the waste basket. We have received many since we entered upon this work, and as might be expected they were not of a complimentary nature. We have not published them, because the mission of this magazine, like the Gospel message it bears, is to carry good news to all its readers; and besides we did not feel any alarm, even when our life was threatened, and did not wish our friends to be unnecessarily alarmed. It looked to us like making capital out of the abuse of our opponents to publish their mad threats.

But there are anonymous letters that are worth publishing, out of which it is legitimate to make all the capital possible, of which the following is a sample:

— — Feb. 13, 1892.

DEAR SIR:—I am interested in a Catholic young lady here who is highly esteemed, and as I wish her to share in the good things that appear in THE CONVERTED CATHOLIC every month, I enclose fifty cents for her subscription. You see I avail myself of your offer to send it to Roman Catholics for fifty cents a year. The Roman Catholic young lady's address is —."

We welcome anonymous letters like this and hope to receive many of them. We shall send this young lady the magazine with a prayer that she might know Christ as her Saviour.

Rome and Rum in New York.

It is the proud boast of the Roman Catholic Church, that there are more followers of the Pope in New York than in any other city of the world. At least one-third of the citizens of New York are Roman Catholics, of whom 7,000 are saloon-keepers who employ at least 15,000 Roman Catholic bar-keepers to assist them, and these 22,000 have relatives and friends connected by marriage that swell the number of persons directly interested in the liquor traffic to the formidable list of 200,000. All are Roman Catholics who contribute liberally to the support of their "holy religion" by renting pews in the churches, by payment for masses, by donations to church fairs and contributions to the various institutions for which nuns are continually begging from house to house in the great city. No one, except the drunkard who has money to spend, is more welcome in the rum shop than the "gentle sister," who enters with out-stretched hand to receive the money that in the sight of God is cursed. It is pitiful and shameful in the extreme to see those women going from house to house soliciting money for the support of their institutions. When spoken to they say they do not like such work, but they must do it through "holy obedience." If Protestants would refuse to give, the occupation of the begging nuns would soon be gone.

In the police force of the city there are at least 2,000 Roman Catholics who are friendly to the saloon-keepers. Among the other thousands employed in the city government nine-tenths are Roman Catholics. These are facts that cannot be ignored.

WORSHIP OF THE VIRGIN MARY.

BY MRS. JAMES A. O'CONNOR.

LEST some readers of my last article should think that I had any closer relation with convent life than that of a guest or visitor, it is right to say, I was never a nun and never in my life had I a desire to be one. I have been whole days for weeks at a time in the convent with my aunt, who is a nun, but as no one was ever allowed to stay there over night except the nuns and their servants, I went to the house of my uncle, Father Batt. O'Connor, the parish priest, to sleep, as it was only a few blocks from the convent. I did not go to the convent school, but I frequently joined the sisters in their devotions and attended mass in their little chapel several times. In their devotions they offered more prayers to Mary and Joseph than to Jesus.

When I was a very little child, before I could repeat the Lord's Prayer, my aunt had me enrolled in the scapular of the blessed Virgin Mary. She took upon herself the task of saying the prayers until I was old enough to say them myself. But when I could say them, to my surprise I had no taste for such prayers. In this respect my younger sister was very different. She wore the scapular and was also enrolled as a child of Mary. She was a very lovely girl, who died in her sixteenth year, and when dead she was dressed in the uniform worn by the sodality of the children of Mary, a white dress and light blue mantle, which had to be purchased from the sisters, who make money by all these things, and never miss a chance to do so. Then all the

girl members followed the remains to the cemetery, reciting the rosary of the Virgin Mary on the way, and praying for her soul that she might be delivered from purgatory; though I heard the priest to whom she went to confession say to mother after her death, "If there is a heaven Helen entered there the moment the spirit left the body;" and I firmly believe it, as she was always a good child. Then why did he not tell the girls not to pray for her, that they could do her no good, as she was saved, and why did that same man take money from my mother to say masses for my sister's soul?

My Roman Catholic friends, why will you not make use of the faculties God has given you in religious matters as well as in secular, and see that the whole system is money making. If purgatory were done away with, as it is the greatest source of revenue, they would be out hundreds of thousands of dollars yearly. Therefore they keep it up, though I have no doubt there are large numbers of priests who do not believe in it any more than I do.

There are a great many good Christians who say that the Roman Catholics do not need conversion, and that their Church is a true branch of the Christian Church. We can see by the following prayer to the Virgin Mary how much astray they are. It is taken from one of the Catholic prayer books, the *New Raccolta*, page 285, approved by Cardinal Gibbons and Archbishop Ryan, and pronounced authentic by the Sacred Congregation of Indulgences and Holy Relics. It is called St. Alphonsus Liguori's prayer:

"Most holy and immaculate Virgin ! O my mother ! the queen of the world, the advocate, hope and refuge of sinners ! I, the most wretched among them, now come to thee. I worship thee, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past ; most of all, do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy ! And since thou hast so much power with God, deliver me from all temptation, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. And my mother ! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen."

The prayer book from which I copy the above says Pope Pius IX. granted 300 days indulgence to all the faithful every time they say this prayer.

After reading the above one can say what need have we of a Saviour when we have Mary to go to. She is called queen of the world, advocate, hope, and refuge of sinners, in fact only for her the whole world would be lost. It takes all the glory, power and praise from Jesus Christ, who is the only mediator between God and

man, and who says, "No man can come unto the Father but by Me ; I am the door, the way and the life ; I am the good shepherd ; My sheep hear my voice, and I know them, and they follow Me. Come unto Me and I will give you rest." All through God's Word we find that Jesus alone has power to save us ; "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved. Whosoever will may come to Him. The blood of Jesus Christ cleanseth us from all sin ; He is able to save to the uttermost," and He is willing to save all who come to Him. But He is a jealous God who wants no one to come between himself and the souls that He died to save. The Virgin Mary or any other being has no power, authority or right to come between us and the Saviour. However good and holy she may have been on earth, and I believe she was blessed among women, she had not divine power ; if she had, she would have been a goddess ; yet no one calls her *that*, though they style her the mother of God. True, she was the mother of the humanity of the Saviour, but she was not the mother of His divinity ; no created being could be that ; and she needed a Saviour just as much as we do. She said herself, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." If she could save us she certainly could save herself, and she would not have called upon Jesus as her God and Saviour.

In the same book of prayers and indulgences many other prayers are offered to her in worship and adoration for which indulgences are granted.

NOTES ABOUT PRIESTS.

REV. CHARLES O'REILLY, D. D., who attained notoriety as the treasurer of the Irish National League and who was deposed from his pastorate in Detroit, Mich., by Bishop Foley nearly two years ago, has disappeared from public life. He went to Europe ostensibly for a year's rest and study, but he has not returned to this country and it is not known where he is or what he is doing. The Land League has ceased to exist, and since the death of Mr. Parnell last October, no funds have been collected in this country for "the cause of Ireland." The priests have profited by this, as the faithful have more money to give for masses, etc.

Father Patrick Cronin, the editor of the Buffalo *Catholic Union*, has resigned and departed from Buffalo for the South and parts unknown. He was the friend of Father Lambert, whose "Notes on Ingersoll" first appeared in that paper, and whose cause he sustained in the controversy with Bishop McQuaid that ended in Father Lambert's retirement to an obscure country parish, Scottville, N. Y.

Since the death of P. V. Hickey, the founder and editor of the New York *Catholic Review*, Father J. Talbot Smith had been the editor until last November, when he was compelled to resign because he opposed the election of Mr. Sheehan, the present Lieutenant Governor of the State. Mr. Sheehan, as speaker of the Assembly last year, treated with contempt the petition of certain priests of New York, regarding the licensing of

saloons. Immediately after the election Father Smith was dismissed from the *Catholic Review* by orders of Tammany Hall. He has taken Father Cronin's place on the *Catholic Union*.

Father McMahon of this city, who gave \$500,000 to the Catholic University at Washington, has gone to reside in the University to the great disappointment of Archbishop Corrigan, who expected the other half million dollars possessed by Father McMahon as an endowment for the new seminary at Yonkers. Father McMahon, like all the other independent and self-respecting priests of the city, has no respect whatever for Archbishop Corrigan, "the saloon-keeper's son," as they call him. Neither has Rev. Dr. Ward, editor of the *Independent*, much respect for Corrigan, who scornfully refused to answer a letter from the *Independent* office, asking for confirmation or denial of the Archbishop's statement to a reporter of the New York *Herald* last October, that the Pope "is the teacher, and every Catholic must regard him as the supreme earthly authority even on questions of politics; and that there is no other view to be taken, no matter what any man may write or say. It is just like a well established doctrine laid down in the holy Scriptures, and it is to be followed just as closely and unquestioningly by all those who believe in the holy Church." The *Catholic Standard* of Philadelphia, Archbishop Ryan's organ, said only an insane man would give utterance to such doctrine. But it is true all the same, and Archbishop Corrigan has not denied it, whereat Dr. Ward is incensed and sneers at the little Archbishop.

Father Clarence A. Walworth of Albany, N. Y., son of the late Chancellor Walworth, the distinguished jurist of New York State, though a Roman Catholic priest for many years cannot forget his early training. Unlike Archbishop Corrigan and his priests who are in alliance with Tammany Hall, he cannot tolerate the demoralization of the present City and State rules of New York. In an address before the Excise Committee of Legislature at Albany last month Father Walworth said: "Is alcohol king in this State of New York? Is Tammany Hall the palace of this king? Is he the leader that you and I must follow? Gentlemen, I am a democrat. But if this be democracy, and I can only be a democrat by following that king, then, gentlemen, I must cry halt! For I believe in God, and that he is strong—far stronger than the devil."

Father Walworth is one of the few Protestants who joined the late Father Hecker's little band of Paulist Fathers in this city some years ago, but he could not tolerate their priggishness and he left them to become a secular priest. We doubt not he is sorry he ever became a Roman Catholic, but like other Protestants who have taken that fatal step he has found it easier to "go over to Rome" than to return. It is a hard road for us who have been brought up Catholics to travel in our journey from the superstitions of Rome to the religion of Christ, but it is much harder for a Protestant who has become a Romanist to retrace his steps. Nothing but the strength of the Lord can enable him to do so, and then he is despised and forgotten by men.

Father McGlynn's Course.

At the service in Asbury Methodist Episcopal Church, New York, Sunday afternoon, February 14, Father McGlynn spoke for two hours on "the Public Schools and Their Enemies." He said his purpose was not to denounce but to reason with those clergymen who were opposed to public and in favor of parochial schools. His idea, he said, was that the church and school could and should, to the benefit of each, be conducted separately. He said that there are hundreds of Catholic clergymen whose views were identical with his own, but for prudential reasons they did not admit it publicly.

As this address has been previously published in *THE CONVERTED CATHOLIC* and is now issued in tract form we again commend it to our readers. Send stamps to cover postage and we will forward copies for distribution.

* * *

The Papal authorities at Rome are anxious that Father McGlynn should return to the Church. He says he is willing if they will let him have his own way there and continue to preach the same doctrines that he has taught since he was suspended and excommunicated six years ago. He said to a reporter after his lecture in Asbury Methodist Church that he expected the death of Cardinal Simeoni, the prefect of the Propaganda, would affect his case. Simeoni was a great friend of Archbishop Corrigan's and was prejudiced against him (McGlynn), but Cardinal Ledochowski, the new prefect of the Propaganda, at the request of Archbishop Ireland, of St. Paul, Minn., who is now in Rome, might re-open his case.

"TAMMANY HALL THE STRONGHOLD OF ROME."

REV. CHARLES H. PARKHURST, D. D., pastor of the Madison Square Presbyterian Church, this city, in his sermon Sabbath morning, February 14, criticised and denounced the municipal government of New York in vigorous language. As is well known Tammany Hall is in control of the city government, and the Roman Catholic Church and Tammany Hall are synonymous terms. But Dr. Parkhurst never once referred to this close alliance. He denounced Mayor Grant, "Boss" Croker and other Tammanyites, but he did not mention the fact that they are all good Romanists who were most devoutly attending high mass and listening to a sermon on the "Glories of Mary," while he declaimed against the "rum-besotted and Tammany debauched government of the City of New York." Why do not the ministers of prominent churches direct their attacks against the religion that breeds and educates such men and enters into partnership with them for the spoils of office? The question is hard to answer, as it is always difficult to fathom men's motives. In our last issue we showed how powerful the Roman Church is, not only in politics but in finance and commerce. The moneyed men in many Protestant congregations are easily intimidated by the bluster of their Roman Catholic business associates and employees. Capital is conservative, and business must not be jeopardized by the antagonism that is sure to arise when the business man's pastor denounces the evil of such an alliance as that of Tammany and the Roman Church.

But Dr. Parkhurst is known to be a fearless man, and lest he should be ignorant of this alliance we have sent him a copy of Rev. Joseph Hartwell's pamphlet, "Romanism and Politics; Tammany Hall the Stronghold of Rome."

In the course of his sermon Dr. Parkhurst said :

"In its municipal life our city is thoroughly rotten. Here is an immense city reaching out arms of evangelization to every quarter of the globe," [except to the Roman Catholics of the city] "and yet every step that we take looking to the moral betterment of this city has to be taken directly in the teeth of the damnable pack of administrative bloodhounds" [all Roman Catholics] "that are fattening themselves on the ethical flesh and blood of our citizenship."

"We have a right to demand that the Mayor and those associated with him" [good Roman Catholics] "in administering the affairs of this municipality should not put obstructions in the path of our ameliorating endeavors; and they do. There is not a form under which the devil disguises himself that so perplexes us in our efforts, or so bewilders us in the devising of our schemes as the polluted harpies" [all Roman Catholics] "that under the pretence of governing this city are feeding day and night on its quivering vitals."

"They are a lying, perjured, rum-soaked and libidinous lot." [Mayor Grant, "Boss" Croker, Judge "Paddy" Divver, etc., all good Romanists.]

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"Something like a year ago, in

company with a number of gentlemen, I conferred in his office with the highest municipal dignitary of this city " [Mayor Grant a devout Roman Catholic, who goes on his knees to kiss Archbishop Corrigan's ring every time they meet,] "in regard to the slovenly and the wicked way in which he was pretending to clean our streets. In what I had to say to him at that time I addressed him as though he were a man, and as though he had the supreme interests of this city at heart; and I have been ashamed of myself from the crown of my head to the sole of my foot ever since. Saying nothing about the outrage a man commits upon himself by the conscious falsification of facts, it does not pay."

"But after all that has been said the great fact remains untouched and uninvalidated that every effort that is made to improve character in this city every effort to make men respectable, honest, temperate and sexually clean is a direct blow between the eyes of Mayor Grant and his whole gang of drunken and lecherous subordinates." [Every one of them a Roman Catholic.]

"The only object of my appeal this morning has been, to sound a distinct note and to quicken our Christian sense of the obligatory relation in which we stand toward the official and administrative criminality that is filthifying our entire {municipal life, making New York " [where there are more Roman Catholics than in any other city of the world,] "a very hot-bed of knavery, debauchery and bestiality, in the atmosphere of which and at the corrosive touch of which there is not a young man so noble, not a

young girl so pure as not to be in a degree infected by the fetid contamination. There is no malice in this any more than there would be if we were talking about cannibalism in the South Sea Islands; only that having to live in the midst of it and having to pay taxes to help support it, and having nine-tenths of our Christian effort neutralized and paralyzed by the damnable pressure of it, naturally our thoughts are strained to a little snugger tension."

As might be expected the Tammany and Roman Catholic papers are furious in their denunciation of Dr. Parkhurst, but all good citizens and even Roman Catholics rejoice that some prominent minister has spoken out.

The sermon created a sensation in the city. The *Tribune*, Feb. 16, said:

"New York City officials were stirred up yesterday as they have not been for many a day by the severe handling which they received on Sunday at the hands of the Rev. Dr. Charles F. Parkhurst, pastor of the Madison Square Presbyterian Church. Few of the Tammany office-holders who were the subjects of the preacher's denunciations could find words to express the extent of their indignation. That a clergyman of such cultivation, high standing and influence in the Church with which he is connected, and the pastor of so large and respectable a congregation should make them the subjects of his Sunday discourse and hold up their responsibility for the prevalent state of vice and crime existing in the city, filled them with amazement, and in some cases with agitation." All this is hopeful if we keep in mind that Tammany and Rome are one.

PURGATORY.

II.

LAST month we gave some extracts from Father Muller's book entitled "Purgatory and the Purgatorian Society," which is distributed gratis to all who call for it at the Redemptorist Church, 173 Third street, New York. The subject is one of great importance to Roman Catholics and for their benefit we again refer to it. The friend who obtained a copy of the book for us received at the same time an envelope addressed to the "Rev. Father Rector" of the church, in which he was told he could enclose a "fraction of a dollar" for a membership card that would entitle him and his deceased relatives to all the privileges of the "Purgatorian Society." The "fraction of a dollar" must be fifty cents or more. This is called the annual contribution. Rule 2 says: "Instead of fifty cents a year, those who prefer it can pay ten dollars, which will free them from all further contributions. This latter amount can be paid at once or by instalments." Rule 6. "The name of any person, whether living or dead, may be enrolled for membership."

From the "brief enumeration" of the principal advantages that membership confers, as we learn from Father Muller's book, page 179, we select the following:

1. "As an active member of this society, you are as it were in the ark of Noah, in which you will find refuge from the deluge of temptations and sins."

2. "You will feel anxious to avoid venial sins, and subdue your passions."

3. "You will feel induced carefully to practise works of penance to cancel

the punishments due to your sins."

13. "You assist, as it were, Jesus Christ to complete the work of redemption in those souls who are detained in purgatory and you are instrumental to His justice giving way to His mercy."

17. "Those souls themselves will, from a sense of gratitude, take a particular interest in your welfare, both temporal and spiritual, and promote the same by their prayers to the best of their power, even whilst detained in purgatory."

18. "You shall not have to pass through purgatory, or at least you will not stay there very long."

All the advantages are summed up in paragraph 21 page 182, where Father Muller exclaims: "How soon must the souls of the deceased members of the society be delivered from their place of torment! God's justice will be put to the blush as it were, and give way to His mercy, either by releasing them at once from their prison of fire, or by shortening the duration and diminishing the intensity of their sufferings."

We have italicized several lines in the above list of privileges of members of the "Purgatorian Society" of the Redemptorist Church in Third street, to emphasize the teaching of the Roman Catholic Church on this subject. For fifty cents you can become a member of this society and practise good works that will cancel the punishment due to your sins; and you can assist Christ to complete the work of redemption. For the same small amount you may escape purgatory altogether, or at least not stay there very long. This is the teaching of the Roman Catholic Church in New York.

MIRACLES OF A ROMAN CATHOLIC SAINT.

THE HEN AND FISH.

WHEN in Pittsburgh a few years ago in company with Mr. Leo Reed we visited the Passionist Monastery to inquire for Father Stone, a member of the order who had been president of Kenyon College, Ohio, when he became a Roman Catholic. Father Guido, the superior, who received us, when we asked for a copy of the rules of the order was good enough to hand us the authorized "Life" of their founder, St. Paul of the Cross. He is a comparatively new saint, as he lived in the last century. From this work, written by "Father Pius of the Order of St. Mary, consular general of the congregation of discalced clerks of the most holy Cross and Passion of our Lord Jesus Christ, with the approbation of the Passionists of the United States," and published by P. O'Shea, 45 Warren street, New York, we extract the following account of a few of the "miracles" wrought by St. Paul of the Cross. In pages 248 and 249 of this volume we read :

"The simple touch of articles used by St. Paul worked wonders. A young woman in Alexandria applied to herself a letter of his and was instantly cured of an illness under which she suffered.

"A man of Bassano was returning home from St Angelo, and had about him one of the signs of the congregation which the servant of God had worn on his breast. He was marvelously protected from being touched by the rain which was falling heavily all the time of his journey.

"One day Paul was dining at the house of the Signori Mirabelli, or

Civita Vecchia. The servant girl was putting a large fish upon the table. She let it fall on the ground and smashed the dish. The mistress began to make a noise and reproached the girl severely. Paul, who loved peace and had compassion on all, said: 'Never mind it; never mind it—it is nothing.' He rose from the table, picked up the pieces and united them together, and immediately in the hands of Paul the dish came together as before, and was put on the table with the fish upon it to the great consolation of the poor servant. That dish was long preserved in remembrance of this wonder, and was called Father Paul's dish.

"In the city of Fondi also there was carefully preserved a hen which was called Father Paul's hen, because of another of his miracles recorded by an eye witness, on his oath. He was stopping in that city at the house of the Signori Goffredi. His very kind benefactors, wishing to treat the servant of God with due respect, they sent and bought a hen for their dinner. When St. Paul saw it on the table he said to the lady of the house, 'You have done wrong to kill that poor animal, because with her eggs she was the support of a woman to whom she belonged. Let us do an act of charity. Open that window.' This being done he blessed the animal, already cooked as it was, in the name of the Father, and of the Son, and of the Holy Ghost. He had hardly pronounced the words when the hen, returned to life, covered with feathers, took wing and went away screaming through the window to the house of her poor mistress, from whom she had been stolen by the man who sold her."

THE PERILS OF IMMIGRATION.

BISHOP CLEVELAND COXE of the Protestant Episcopal diocese of Western New York, preaching last month at Baltimore, where he was once a pastor, said that the condition of the country in its religious and moral aspects cannot be viewed without alarm, and that unrestricted immigration (chiefly from Roman Catholic countries) is nothing less than an invasion.

"The overflow of the Goths and Vandals upon Spain and Italy," he continued, "was not more formidable to primitive Christian civilization than that which now rushes like a gulf stream into our tides of life, menacing and changing all the conditions which have made us a strong nation hitherto. It lends itself immediately to every current that breeds pestilence. It makes the air we breathe unwholesome—nay, infectious. It is moral poison. The mongrelized Latin populations of Mexico and South America show whither all this points and tends. The higher civilization introduced by our forefathers, and which only is capable of sustaining free constitutions and liberty with law, is already perishing. This squalid and ignorant influx is made the arbiter of our destinies, and used by depraved politicians without scruples as the venal balance of power on which their plots and schemes depend.

"I exhort all to revive among us the spirit of nationalism—the spirit which refuses to be removed from the fundamental ideas which Washington and his great contemporaries imparted to our constitution and our laws. By this spirit let us demand that alien-

ism shall not corrupt our institutions, change our social system, nor make war upon our schools. Let us encourage in our foreign-born citizens their growing disposition to be Americans, and, like the ancient Church of France, to withstand any encroachment from Rome or elsewhere that exacts from them any allegiance to foreign supremacy on any pretext whatever such as conflicts with the supremacy of our own constitution, or dishonors the American Chief Magistrate as second, and not first, in the civil authority we are bound to honor and obey."

This reference to the precedence accorded to Cardinals Gibbons and Taschereau over President Harrison at the dedication of the Catholic University at Washington, two years ago, was an intimation to Cardinal Gibbons that he had gone too far in his efforts to exalt his Church. Bishop Coxe did not quote figures, but he could refer to the statistics of immigration collected by General Francis A. Walker, which show that five and a quarter millions of immigrants were added to the population during the ten years from 1880 to 1890. Of the class of immigrants that came last year, the *New York Sun*, Tammany organ though it is, in its issue of December 31, 1891, remarked:

"It is safe to say that 100,000 immigrants have passed through the Barge Office this year who ought to have been shipped back to the ports from which they came and on the steamers that brought them here."

Large numbers of these uncivilized hordes are the product of Romanism. They must be converted or they will destroy our civilization.

PRIESTS DENOUNCING THE BIBLE IN NEW YORK.

THE following article appeared in a German paper last month under the title of—

"ROME IS GETTING FRESH."

America is free in religious things, and everyone can live according to his belief. This is true, and it is also true that the United States Government does not interfere with anyone's religion, and the Bible is used on all occasions. You cannot take an oath in the courts without swearing on the Bible, or if a man is elected to a position in the government, or you want to become a citizen, the Bible is used on these occasions. If a German greenhorn were to come and take out his first papers and were to say to those in charge, "Take away that Bible, it is a bad Book," he would find it pretty hard work to get his citizen's papers. A green German would not dare do it, but a missionary from "Leo House," Father Geyer, did that very thing December 4, 1891. In public in the Barge Office he called the Bible a bad, dangerous Book. The Bible Society sent Missionary Jackson to the Barge Office to give free Bibles to the immigrants (without distinction of creed), but the Catholic missionaries took them away, denouncing them as bad, dangerous books, and the Board of Immigration allowed it to be done without saying a word. When the Bible Societies demanded the Bibles that were taken away, the Catholics refused them, and the priest still has them if he has not burned them.

Whether Father Geyer will receive a medal as a reward for his ambitious work in the Barge Office from the

Pope, we do not know, but we think if Father Geyer were to build a fire and burn the Bibles publicly, the Board of Immigration would still hold their peace. The Board of Immigration seemed to sustain the priest in all he did, and if Missionary Jackson were to demand the blue cards that came from "Leo House" the Catholic priest would soon tell him to mind his own business.

The Government should tell us what a Catholic priest or Protestant Missionary may take away from the immigrants at the landing that can be burned for the salvation of their souls. The priest says the Bible is no Catholic Book, so the Catholic Church cannot be founded on the Holy Scriptures.

The U. S. Government receives every man who is healthy and able to work, and says it is a secondary matter if his soul is diseased. If it be a secondary matter also to lead souls to Jesus and forbid taking away the Bible from the immigrants, it would not take very long for those who are suffering for want of their daily bread to have their consciences so blunted that they would not think anything of throwing dynamite bombs.

Even government officials will have to give an account of their doings, whether they worked for or against Jesus Christ. We are not afraid, even if the devil sends out all his helpers to crush the Word of God, for we know we are working for the true Saviour whose kingdom will come and whose will shall be done.

PAUL SOMMERLATTE,
Port Missionary, New York.

Roman Catholic Statistics.

According to the United States census of 1890 the Roman Catholic population of this country in that year was 6,250,045. Children under the age of nine years, estimated at fifteen per cent. of the entire population, were not included in the report. If this percentage be added, the number of Roman Catholics in the United States, men, women and children, according to the Government census, would be 7,187,551. There is no reason to question the accuracy of these figures. They were obtained from the bishops and priests by Dr. H. K. Carroll, one of the editors of the *New York Independent*, who had been appointed by the Government special superintendent of the department of religious statistics.

But the "Catholic Directory" for 1892 places the Roman Catholic population at 8,647,221. These figures were compiled from the statistics supplied by the bishops of the diocese, who receive their information from the pastors of the churches.

In the *New York Sun* of Feb. 11, the following communication was printed by Father Mc Sweeney, one of the professors of Mount St. Mary's College, Emmetsburg, Md.

"TO THE EDITOR OF THE SUN—SIR: The population of the United States in 1790 was 3,029,000; in 1800, 5,308,000; in 1810, 6,239,000; in 1820, 6,633,000, etc. That is, it increased at such a rate that in 1890 it would be 22,942,000. Instead of this it is 65,500,000.

"In 1820 statistics of immigration began to be kept. About 16,000,000 of foreigners have arrived since then. Therefore about 39,560,000 of our people are foreigners by birth or de-

scent. Supposing that only one-half of the immigrants were Catholics, you have a Catholic population of about 20,000,000 from this source alone. What's the matter with this conclusion?"

EDWARD MCSWEENEY."

That means a loss of 11,000,000 souls. Cahensly says 16,000,000.

Last Year's Immigration.

In the year 1891 there were landed at the port of New York 430,000 immigrants. Of these Germany furnished 74,496; Italy, 65,087; Russia, 52,022; Sweden, 32,826; Ireland, 35,951; Poland, 27,500; Austria, 27,433; Hungary, 25,433; England, 22,820; Norway, 10,500; Denmark, 9,024; Bohemia, 8,074; Switzerland, 6,264; Scotland, 4,886; France, 4,189; Finland, 4,030; Belgium, 2,773; Portugal, 1,985; Greece, 1,038; Armenia, 946; Wales, 456; Spain, 124; Turkey, 75; and all other countries, 3,985.

Catholic Clergy in France.

Statistics of the Roman Catholic clergy of France place the number at 55,540 men. These are the figures upon which the budget of 1892 is based. There are 18 archbishops, 69 bishops, 3,420 pastors of various ranks, 182 vicar generals, 31,255 assistants, 7,109 vicars, 700 other ecclesiastics. At present there are 136 pastors deprived of their incomes on account of some conflict with the State authorities. The Reformed and other Protestant clergy number 720; while in France and Algiers there are 60 rabbis. The French clergy are paid by the government \$8,000,000 yearly, and yet they are hostile to the Republic. Last month the government was defeated in a measure that included the inspection of convents and monasteries.

"THE STORY OF MY LIFE."

BY M. F. CUSACK, THE "NUN OF KENMARE."

THIS, the latest and most important work of the Nun of Kenmare, is a large volume of 400 pages, published by Hodder and Stoughton, London, England. As Miss Cusack is now in England and will probably continue to reside there, it is doubtful whether the work will be published in this country. That it was written for the English people as well as for Americans, is evident from the first 100 pages where Protestant convents and ritualism in the Church of England are treated at much length. There are few convents of this character in this country, and their number is not likely to increase, as those established have not been very successful. To many persons who have no knowledge of Protestant or Puseyite convents, this book will be a revelation. From our own experience of them they are very like Roman Catholic convents.

Miss Cusack refers in the Preface to the fear of the power of Rome experienced by publishers in the United States. We give her experience on this point in full. She says :

"It is now three years since I left the Catholic Church. My first book was published in America, and I think the Christian people of the country should know the circumstances connected with its publication. I will leave to future pages a full explanation of the power which Rome has obtained in the United States, and of the grave dangers to the whole Christian world which are involved ; for the present I will confine myself to facts which are a painful evidence of the extent of this power.

"I supposed, naturally, that it would be an easy matter to find a publisher who would issue a book which should tell the story of my life. I found, to my amazement and to my consternation, that it was a very difficult matter. I approached the principal American publishers on the subject and met with persistent refusal, the reason of the refusal being frankly given. They were afraid of Rome. I asked in vain how it was possible that Rome could have such power as to injure men whose business was long established and prosperous. I found the truth to be that there was no real cause for this fear, save an inexplicable, and, it seemed since to me, a judicial blindness, which led men to fear when there was no cause for fear. This fear is of course a mainstay of the Church of Rome in America. Rome knows well that it exists, and she knows also how to reap the greatest advantage from its existence. I must say, however, that in some cases there was fear which was justifiable from a worldly point of view. The Roman Church is a "boycotting Church." The name may be new, but the practice is as old as the existence of the temporal power of Rome. If the children of light were as true and faithful to each other as the children of darkness, what a change there would be in the world ! Rome's power lies mainly in her unity ; it is true it is an enforced unity, and a cruelly enforced unity ; but all the same the unity exists, and is a powerful factor for evil.

"Many of the leading publishers in

the United States supply the Roman Catholic Church with school books, and such other literature as Rome permits to her children. The publishers knew well that the slightest offence toward Rome would at once be visited by a "boycott," and they were not prepared to involve the risk. They knew well that Protestants would not combine to boycott Rome, and why should they be at a certain loss when they would not even be thanked or sustained for upholding Protestant principles? In fact, some of the great American publishers have altered their educational series and their encyclopædias to suit Rome. History must be taught in Roman Catholic schools not according to fact, but according to Rome.

"At last I was fortunate enough to find a bookseller who would take the venture of publishing in a Protestant country what might offend a Roman Catholic minority. But he made positive conditions which I was not in a position to dispute. He said that he would publish my manuscript, but only on the assurance that I would not say that I had left the Church of Rome; that I would not make any remark against any Roman Catholic doctrine; that, in fact, I must confine myself strictly to facts regarding my work while in the Romish Church, my difficulties with bishops, and such-like matters. The result was the publication of my Autobiography entitled, 'The Nun of Kenmare,' and my private determination, when I found myself once more in a free country, to tell the whole story of my life. I was subjected to much misapprehension and criticism from Protestants because it was not in my

power to speak more plainly. On this subject I have a good deal to say later. It would be both wise and Christian if those who are in the light would be very tender and very patient with those who are but just emerging from darkness. Our dear Lord did not break the bruised reed nor quench the smoking flax. I think, however, from my short experience in this country, that I should have met with different treatment from Christian people in England.

"The book has at least one value, independent of the writer or the circumstances under which it was published. It contains documentary evidence which cannot be disputed, because I hold the originals, that Rome is a Church which will not hesitate to crush any one who tries even to do good works, which she professes to command, if they are too liberal in their way of doing them. These facts will be found in the present volume.

"The work was, indeed, described as a 'brief against Rome;' and it is well that an authentic history, from indisputable sources, of the cruel injustice which sisters suffer at the hands of those very persons who profess so much admiration for the sisters' life, should be on record.

A history of one's life is not an easy book to write. One is almost sure to fall into the fault of either saying too much or too little. I can but ask the reader to remember my peculiar circumstances, which make it a painful duty for me to write at all."

The book is deeply interesting throughout. The Nun of Kenmare's first interview with the Editor of *THE CONVERTED CATHOLIC* thirty years ago is thus related by her (pages 147-8):

"A curious incident occurred on the morning after our arrival in Killybegs. Of course we had to assist at the bishop's mass before we partook of the limited breakfast which Mrs. O'Hagan allowed us. I noticed a very devout 'altar boy,' who I was told was preparing for the priesthood. I think he was about twelve years of age. He was a favorite with the bishop and every one else, and looked upon as a youth of great promise. The lad had heard already of my literary fame, and was, as boys would be, anxious to shake hands with the authoress; rather I should have said, as the authoress was a sister, he thought him he would ask for her blessing. The favor, such as it was, he obtained. I never saw or heard of my youthful admirer for long years after, when I met him in New York, as the converted priest, Father O'Connor, well known and deeply respected. How little either of us could have imagined on that October morning what the future would bring forth for us!"

The contents of this volume are as follows: The Beginning of the End; Events of my Early Life; The Beginning of Ritualism; A Shattered Hope; Life in a Protestant Sisterhood; I "Go Over to Rome;" A Catholic Sisterhood; My Novitiate and Profession—Newry Convent, and subsequent removal to Kenmare; The Kenmare Foundation; Some incidents of Convent Life; The Famine Year of 1879; Troubles with Troublesome Sisters; Leaving Kenmare; A Cardinal's Tyranny—A Blameless Nun put out on the Streets; Through much Tribulation; Life at Knock—Visions and Fictitious Miracles; I am Driven

from Knock; Coming to England and going to Rome; Leaving Rome and some Protestant Experience.

Mistaken Philanthropy to Roman Catholics.

Where the truths of religion go hand in hand with philanthropy in missionary work among the Roman Catholics, much good is accomplished, but when the work runs chiefly to benevolence, time and money are wasted. Bishop Potter, of New York, tells a good story of the experience of some of the Protestant Sisters of Mercy, who go about doing good among the Roman Catholics of the lower part of the city. On one occasion, the good sisters had taken some necessary clothing to the children of a poor family. They had other families to visit in the same tenement that detained them for some time, and when at last they reached the street they were surprised to see the Roman Catholic children they had dressed up so finely now arrayed in their former garments. They asked them where their new clothes were, and were told that the mother of the children had taken them off. When asked the reason, the children replied that the "real sisters" had called soon after the visit of the Protestant nuns, and when their mother saw them coming, she cried out, "Oh, children, take off the Protestant clothes, the real nuns are coming and you must put on your old clothes." The "real nuns" do not visit the poor to help them, but to beg from them. One of the saddest spectacles in all our large cities is to see those unhappy women begging from house to house, even in saloons and dives.

MR. SPURGEON AT REST.

THE death of Mr. Spurgeon on January 31 was a loss to Christendom. Since the days of Luther no one man has exercised such an influence in the Christian world as did Charles Haddon Spurgeon. In *THE CONVERTED CATHOLIC* for September, 1891, we published the account of Mr. Spurgeon's conversion. The great preacher had found the "Perfect Peace," of which he says:

"It is a sweet comfort to think that there is the same providence watching over the loved ones far away as there is watching over us here. The absence of friends must not break our inward peace.

"Peace! perfect peace! With loved ones far away?

In Jesus' keeping, we are safe, and they."

"Some are naturally anxious and fretful; and this comes out most in their thoughts of those who are away. I was just now talking to a friend who tries to leave her troubles with the Saviour, but very soon takes them up again and bears them on her own back. She casts her burden on the Lord, and then bows her own weary shoulders to the load. This she confessed she had done many times. I said to her, 'Do you keep your money in a bank?' 'Yes,' she replied. 'Then,' said I, 'it is well for both of us that I am not your banker,' 'Why?' she asked. 'Why,' I replied, 'if you were to place £100 with me, and then come back in five minutes and ask whether your money was safe, I should have to assure you that it could not be safer. Then you would probably want to see it, and I should say, 'There is your money. You can draw it out at once.' I

should not be pleased if the next day you came again, and repeated your question, and made a personal inspection. I am afraid I should say to you, 'You had better take away your money, and look after it yourself, for it is evident that you have little or no confidence in me.' At any rate, however I might take it, it would be very provoking conduct. We must not talk of confidence in our Lord Jesus, and then withdraw at the first sign of trouble or difficulty. "We are safe, and they." Will not an assured conviction of this truth bathe us in seas of heavenly peace? The Lord make it so with us all!

"Peace! perfect Peace! death shadowing us and ours?

Jesus has vanquished death and all its powers."

"Death is the last enemy; but more, he is the last enemy that shall be destroyed." He cannot touch a child of God: only his shadow may fall upon us. How small a thing is this! The shadow of a sword cannot kill, the shadow of a dog cannot bite, the shadow of a lion cannot rend, and the shadow of death cannot destroy.

"Dear friends, it is very essential that we, as Christian people, should not only talk about this peace and believe in it, but that we should enjoy it and exhibit it. I believe that to some of you the best way in which you can honor God and win others to Christ is by exhibiting a quiet, cheerful frame of mind, especially in sickness. Nothing is so convincing to ungodly men as to see Christians very calm in time of danger, very resigned in the hour of affliction, very patient under provocation, and taking things altogether, as Christians should take them, from the hand of God."

THE FAITH OF ST. PATRICK.

BY REV. SAMUEL PRENTER, M.A., ORMOND QUAY PRESBYTERIAN CHURCH, DUBLIN.

THE labors of a few profound scholars in recent years have placed the world in secure possession of all that we are ever likely to know of the career and creed of St. Patrick, the patron saint of Ireland. On minor points of dates, and nationality there is still disagreement and room for diversity of view. But the great outstanding facts are at length fixed upon the historical canvass, and our work now is the simple one of mastering and interpreting them. It is agreed that St. Patrick was a great missionary Apostle to Ireland in the fifth century. It is agreed that Patrick was not an Irishman by birth, but that he came across the sea either from Scotland or from France. It is agreed that we are in possession of at least two, or at most three, authentic and genuine works from St. Patrick's pen. These have been given to the world in recent times and are known by the names of, "The Confession," "The Epistle to Caroticus," "The Lorica" (or Irish hymn).

It is in these that we glean the facts of Patrick's life and also the articles of his creed. The legends which have grown round the name of Patrick—some beautiful and venerable—some puerile and silly—must make way for the genuine history which is embedded in these three works, and we shall draw upon them exclusively in our statement of St. Patrick's creed.

When we transport ourselves into Patrick's century, the fifth, we discover that the Church of Christ was passing into a dull twilight of faith and spiritual life. The fourth century was one

of meridian splendor. East and west the Church abounded in great men. It was in the fourth century that the Greek Church produced Athanasius, Basil, Gregory and Chrysostom. It was in the fourth century that the Latin Church produced Ambrose, Jerome, and Augustine. And it was in the fourth century that the great doctrine of the Trinity was formulated, which was to Christendom then what justification by faith was to the sixteenth century—the article of a standing or of a falling Church. But the fifth century was a time of incipient heresy and spiritual death. Rome arrogated increased ecclesiastical power. Pelagian heresies spread like a leprosy. Image worship received the sanction of the Church. Invocation of saints became common. Religious relics were collected and idolized. Ritualistic pomp was introduced into the worship of God. The fifth century is, indeed, the twilight which preceded that dark millenium in the history of the Church, from which she emerged only in the sixteenth century.

But in this gathering twilight there is one bright particular star shining in the western heavens with Divine brilliancy, and that star is the great man whose death is commemorated on March 17, and whose doctrines we are now to consider.

When we turn to the works to which I have referred we perceive in a moment that we are in presence of a genuine teacher and preacher of the Gospel of the Lord Jesus Christ. He has the heavenly spirit of an apostle. He has formulated his faith in a detail

and systematic manner; and we perceive as in a mirror the great features and doctrines of his creed.

I. The Doctrines of the Trinity. This doctrine stands out in the very forefront of his faith. It is stated in his Confession in the opening pages, and it is woven into the texture of the hymn as its very substance and life. Patrick presents it to the Irish people as the very core and pith of the Christian doctrine. It is a beautiful legend which connects his exposition of this doctrine with the shamrock. As the shamrock is one plant so the Divine nature is one. As there are three leaves rising out of the one stalk so there are three Persons in the Godhead, the same in substance, equal in power and glory.

By one side of this truth—unity in Trinity—he won the Irish people from Polytheism, idolatry and druidical superstition. By the other side of the truth—Trinity in unity—he unfolded all the great cardinal doctrines of grace. He taught that love was of the essence of the Godhead. He taught that God became man in the Person of Jesus Christ. He taught the true meaning of the death of Christ on Calvary; viz: that it was an expiation for sin. He taught hence the nature of sin—as spiritual death—an unrighteousness against which the wrath of God is revealed. Finally he taught the doctrine of Regeneration through the Holy Ghost.

If you read St. Patrick's works you find all these doctrines in them—this rich cluster of Scriptural truths which formed the ground-work of his creed. The Irish people learnt these doctrines from his lips, and they have never surrendered them to this hour. I look

upon this as one of the most hopeful signs of the religious condition of Ireland to-day—that the simple faith which the shamrock illustrated in Patrick's hands is still the faith of the Irish people.

II. A second doctrine of St. Patrick was the doctrine of a holy and consecrated life, and the principal features of such a life are easy to perceive.

First. A life of perfect humility before God. His doctrine of sin and of expiation produces this fruit. Patrick is humble and meek as a little child—a sweet spirit of self-abasement breathes throughout his writings. I am nothing, Christ is everything.

Second. A life of prayer. Patrick prayed night and day. He taught his followers to pray, and his prayers were not all for self, but they were intercessions for others. He would even have gone the length of establishing religious orders for prayer just as we have orders for preaching.

Third. A life devoted to the study of the Holy Scriptures. Patrick was not a scholar in the worldly sense, but he was a giant in the Scriptures, and he taught his followers to search the Scriptures. Joceline, an early Roman Catholic writer, says: "Patrick used to read the Bible to the people and explain it to them for days and nights together."

And as it is with Patrick so was it with his disciples. St. Brigid scattered amongst all around her the most wholesome seed of the Word of God. Columbkille taught his disciples to support their doctrines by putting forward the doctrines of the Sacred Scriptures.

When I look at this spiritual life which Patrick cultivated I see a serious

departure from it, of which the Irish people are now guilty. The departure is indeed so serious that we regard it as fatal to the spiritual life of the soul. The Irish people have given up their Bible, and in so doing they have, like the dog in the fable, dropped the substance of piety and plunged after the shadow. The Bible contains the truth that saves; the Bible contains the truth that sanctifies; and to attempt a holy life without the Bible is to attempt to build a castle out of clouds, or to weave a strong fabric out of threads of gossamer.

III. In the faith of Patrick there is a total and conspicuous absence of all the characteristic elements of Romanism. Not a single reference to Papal power is to be found in his works; not a single reference to sacerdotal or sacramental piety; not a single reference to the worship of saints, images or relics. Patrick is literally, so far as these errors are concerned, untainted with the incipient and deadly heresies of the fifth and succeeding centuries. He is a primitive Christian of the type of Paul or John. And it is at this point that I detect the most serious disloyalty of Ireland to her own great patron saint. Patrick bowed the knee neither to the Pope nor to Mary, nor to an image, nor to a relic. These things have corrupted the Gospel which Patrick preached, and hence the superstition, the degeneracy, the restlessness of the Irish people. Let us invite them to return to Patrick's simple Gospel!

IV. The last article I notice in Patrick's creed is his tender and sympathetic faith in the Irish people. He loved the Irish as Paul loved the Galatians. His letter to Caroticus might

almost be placed beside a Pauline Epistle. The Irish are his dear children. He yearns over them, prays for them, trains them, educates them, fosters them, and believes in their wondrous capabilities under the action of Divine grace. In this respect Patrick has a lesson for every Protestant church in the land. Are we strangers here from Scotland and England? Patrick was a stranger. Are we surrounded with influences that appear at times to demonize the Irish people? Patrick worked amid clans torn by intestine war, and burning with mutual hatred. Do we seem to preach in vain the free doctrines of grace to the Irish population? Patrick labored long without success; and even at the close of his patriarchal life Christianity was only in her infancy.

We may well learn from him patience, patriotism, loyalty to God, faith in the Gospel. We may learn of him that it is by pure lives, as well as a pure creed, that we are to disarm the hostility of the Irish people and win them back to the faith once delivered to the saints. We deal not with pagans nor barbarians. We deal with populations who have accepted the grand fundamental truths of the Gospel. Our task then is the easier one. It is to hold up the shamrock as Patrick did, and to ask the Irish people: Have they forgotten? Have fourteen centuries utterly effaced the memory of the simple Gospel—one God and one Mediator? Come back to the pure springs of Gospel truth! Fling back to Rome her superstitions, her heresies and her spiritual despotism!

Oh, for some nineteenth century Patrick who would pace the provinces of Ireland as he did and reform the land

and drive out the poisonous serpents—doctrinal heresy; ecclesiastical despotism; spiritual superstition.

In the neighborhood of Clonmel there is a beautiful well in a secluded valley called St. Patrick's Well. Clear, sparkling, cool, pure water bubbles up all the year round from the hidden depths of the earth, and flows away from the lip of the well down the valley into a large stagnant pond which it feeds. The water in the well is ever fresh and beautiful, but when it flows into the sledge and slime and weeds of the pond it loses its limpidity and becomes muddy and dark. I have seen on Patrick's Day crowds of pilgrims whom superstition had attracted to the well to drink in hopes that they would be healed of disease or protected from danger. But a correct instinct keeps them away from the murky pond down the slope of the valley. What a striking historical parable we have here! The well in its sparkling purity is the faith which Patrick preached and embodied. The stagnant pond is that faith corrupted and darkened in the course of the centuries. The well is the pure Gospel of Jesus Christ, the glad tidings of salvation to a perishing world, grace, faith and holiness, God's love in Christ, eternal life through the operations of the Holy Ghost. The stagnant pond represents these doctrines corrupted by sacerdotalism, worship of saints, sacramental piety, and the influence of the Papacy. Would that the Irish people had the spiritual instinct to pass up from the pond and repair to the fountain head! Here are the healing waters, and here is the fountain over which the invitation of the prophet is written: "Ho! everyone that thirsteth, come ye to the waters."

Protestant and Catholic Workmen.

What has become of the Knights of Labor? A few years ago the organization numbered 750,000 workmen, and now the membership is so small that it is scarcely worth counting. Cardinal Gibbons killed it. When Mr. Powderly, the master workman, went on his knees to the Pope's representative to ask his blessing on the order, Protestant workmen began to withdraw from it, and many Catholics refused to continue in an organization where the priests would be their masters. The Church authorities, however, could not allow the latter to escape beyond their control. In New York City they organized the Catholic Workmen's Benevolent Union, which has one advantage at all events, that only Roman Catholics can be members of it. At the last meeting of this body resolutions were adopted to celebrate the eighty-second birthday of Pope Leo XIII., and Cooper Union was secured for March 2 for this purpose. Workingmen of all creeds are to be invited to join with the Catholics in thus honoring the Pope. But the Protestant workman who respect themselves will not be found among the admirers of the Pope of Rome. Their experience in the Knights of Labor is enough. The condition of the working classes in Papal countries is not unknown to American workmen. They have to contend daily against the cheap labor of those countries. The contrast between the average Protestant and Roman Catholic workman is an object lesson that can be easily learned. This demonstration in Cooper Union is a trick of the Jesuits.

THE HISTORIC DEVELOPMENT OF PAPAL ARROGATIONS

BY MRS. MARY S. ROBINSON.

III.

THE election of Boniface, (418) who was the son of a priest—the celibacy of the clergy not being rigidly enforced at this period, although Siricius (385) had commanded it—was so soiled with bribery and stained with bloodshed that the Emperor Honorius issued an edict depriving both candidates of the office in case of a contested election. The rival Eulalius besieged the Lateran palace before the imperial confirmation came to hand. As a consequence of his temerity he was rejected, and the miter was given to Boniface.

Leo the Great (440) before his elevation had urged upon Zosimus the persecution and exile of the noble and gifted good Julianus, bishop of Eclana, who held Pelagian opinions. Leo was the embodiment of Roman hauteur and authority—a type of the Cesars, but with an ambition for dominion far from typical of the apostles. He had no word of opposition against the doctrine of justification by works, which by this time had become an accepted dogma in the Church, and which was far more pernicious than the opinions on whose account the devout bishop of Eclana had been deprived of every temporal good. One of Leo's sermons urges alms giving as an atonement for sin.

In the contest of the Popes with the patriarchs of Constantinople, Damascus (366-'84) had instituted a Papal vicariate in various quarters of the East and West. The Vicar was given the primacy and exercised a degree of authority over the bishops of his vi-

cariate. This institution gave great offense in Gaul and elsewhere, and was maintained in the face of persistent opposition, partly on the strength of the powerful *prestige* of the city which through so many centuries had dominated the world. Up to the close of the fourth century the Gallican bishops had never appealed to Rome, notwithstanding that certain among them had been unjustly deposed by local synods. In the reign of Leo, a bishop of the diocese of Arles, having been deposed, appealed to the Pope; whereupon Hilarius the archbishop journeyed to Rome to remonstrate against a usurpation of his authority and to entreat that primate not to violate the ancient, established usages of the Gallican churches. Leo however, reinstated the bishop, and summoned Hilarius to prove the evidence against him. The archbishop resisted this act of despotism, cited the canons of Nicea, and intrepidly asserted his episcopal authority. "So resolute was his language, that no layman would dare repeat, no ecclesiastic could endure to hear it," writes his biographer; for by this time the imperious character of the Roman primate had begun to overawe the mind of the West. In course of time the remonstrant was compelled to a passive attitude, but his protest had been put on record for all the years to come. As a claimant to the succession of St. Peter, Leo asserted a world-wide dominion; an assertion ignored by the Emperor, Leo the Thracian, who used, in all legal forms, for Constantinople the title, Mother

of all Christians, and of the orthodox religion and who combated persistently the assumptions of his Western antagonist.

Of Hilarius (462) Clement, the Benedictine chronicler, writes; "His religion was not alwas proof against temptations (*ne ful pas toujours a l'abri de surprise*). In the contention of the bishop of Arles with the bishop of Vienne prejudice and zeal for discipline appear to have urged him beyond the bounds of equity." He maintained the assumptions of Leo, but was inclined to base and confirm them on the imperial decrees; holding that these were necessary for the ratification of the Papal enactments. An evidence of his subordination to the emperor was the revival, by order of Anthemius (emperor) of the heathen festival, the Lupercalia in Rome.

Simplicius (468) like many other Popes, protested in vain against the commanding title given to the Eastern capital. At the election of Felix III. (483) Basil, vicegerent of Odoacer the Herulian, King of Italy, was present by royal command for the preservation of the peace of the city. Felix sent legates to Constantinople, who bore a persuasive letter to the Emperor, an admonitory one to the patriarch, and an excommunication of Peter the Fuller; the latter document falling harmless, for Peter displaced for a time, by some one of the disturbances such as frequently agitated the city returned to and re-occupied the patriarchal throne.

The legates were bribed or otherwise won over to the Eastern party; whereupon Felix excommunicated the patriarch Acacius who, unmoved, returned the compliment. The other

patriarchs held with their brother in office, and the rupture between them and the Pope continued through forty years. Gelasius (492) maintained the pontifical pretensions, and used to the emperor far more independent language than his predecessors had dared, or than many of his successors dared use. "You are the sovereign of the human race, but you bend your neck to those who preside over things divine. The priesthood is a power superior to that of secular sovereignty; for it has to render an account on the last day for the acts of the sovereign." It was a renewal of the immemorial strife between priest and king. Clement the Benedictine avers that the Pope's firmness would have been improved by a degree of moderation; that his inflexible vigor was unhappy for the Church of Constantinople and of advantage to the so-called heretical party. Anastasius II. (496) wrote of Felix III. who had excommunicated Acacius: "These two are now before a higher tribunal: let us leave them to that unerring judgment"—as if the judgment of his deceased peer might not have been positively inerrant. He inclined to the side of the patriarch in the closed contest. In the *Liber Pontificalis*, (Vit. Anast.) he is accused of having had correspondence with an eastern deacon, a follower of the excommunicated Acacius, and of cherishing designs of restoring the name of the latter in the services of the Church. The sudden death of the Pope was ascribed to the divine displeasure at this misplaced leniency. Dante, following the prevailing opinion, placed him in hell, there to suffer the penalty of his heresy. (Inf. Cant. xi, 6.)

"We drew ourselves aside, behind the cover Of a great tomb, whereon I saw a writing,
'Pope Anastasius I hold,
Whom from the way of truth Photinus drew.'"

The contest between Symmachus (498) and his rival caused the streets of Christian Rome to flow with blood. The conflicting claims were laid before the Emperor. Theodoric the Ostrogoth and Arian, who decided that he who had the greater number of suffrages, and had been first consecrated, should be given the bishopric. During his reign, Symmachus being accused of a crime of impurity, and of alienating the property of the See, was summoned to Ravenna and was confined as a prisoner at Rimini. He made his escape and returned to Rome, where his rival awaited him, again in arms, and again the factions broke loose in sanguinary fury. Monasteries and convents were violated, priests were massacred, nothing in the Holy City was sacred from the spoliation of the combatants. The Senate entreated the King to send an official to judge the case of the accused, who was protected by a Gothic guard. The wise Theodoric declining the jurisdiction of ecclesiastical offences, summoned a synod of 20 prelates, who pronounced no judgment on the criminated Pope, being evidently perplexed between their duty of obedience to the order of the King, and the difficulty of pronouncing sentence upon a hierarchy to whom they were subject. In its own words the assembly left "to the secret council of God the decision which it might not presume to pronounce;" for the structure of Roman ecclesiasticism being by this time well toward completion, it was felt that if

the Pope were publicly condemned, the entire hierarchy might be put in peril. It was left for the pontiffs to work out their own destruction, their self-condemnation, before a world which could not remain ignorant of their crimes, and which in self defense was compelled to pronounce upon their mistakes and moral infirmities by revolting from their tyranny.

Cardinal Manning's Marriage.

Cardinal Manning's marriage has been almost ignored by the American press. It would open up the question of clerical celibacy with its attendant evils and give prominence to the fact that the most distinguished member of the college of cardinals had been a married man. Henry Labouchere says in London *Truth*, that Manning was married when quite a young man to one of the Misses Sargent of Lavington, "the four celebrated sisters," another one of whom became the wife of Bishop Samuel Wilberforce, and yet another the wife of his brother Henry Wilberforce. "The death of Manning's wife," continues Mr Labouchere, "four years after their marriage, closed the most blissful period of his life, and this bereavement left a permanent impression upon his character." Bishop Wilberforce and other friends of Manning were very anxious that he should be made a bishop in the Church of England, but the Queen's advisers distrusted him. After he had become a Roman Catholic, Prince Albert, the Queen's husband, reproached Bishop Wilberforce for his zeal in Manning's cause. "If he had been made a bishop," retorted Wilberforce, "he would not have become a Roman Catholic."

PERSONAL EXPERIENCES.

BY REV. GEO. C. NEEDHAM.

CHAPTER III.

From stage to stage I had been led into the practise of self-righteousness, and was thereby lulled into a religious quietism which I vainly hoped was the approval of a good conscience. This self-conplacency I thought must surely be "the peace of God," which great saints receive as a mark of merit. My heart swelled with pride at the thought of having already become a favorite in the heavenly court. I was not however saint enough to know that pride in any form is sinful, nor that such pride as mine was detestable. This beautiful delusion lasted for some time, until I compared myself with the youthful Joseph, and wondered why sisters and brothers had not acknowledged my religious superiority. Such day dreams seem now ridiculous, as my outward life was no better than theirs. Yet so deluded was I with my sentimental goodness that I weighed not any act of boyish folly with an even balance. My standard of life was gauged on a sliding scale, the highest mark far below the divine requirement.

But, as when a child builds a tower with blocks which instantly collapses by a touch, so my airy superstructure of self-righteousness tumbled into ruins through a very humiliating incident. The circumstances were trifling, but the experience was to me invaluable. This is the story of a temptation and a fall: On a certain Saturday when free from school, my father placed me in charge of a number of pigs which were to have the freedom of a paddock adjoining their pen. They must be faithfully guarded from trespassing in contiguous fields of grain, or potatoes; especially must they be prevented from foraging in our neighbors farm. Also must these same pigs, old and young, of which there were at least a score, be carefully housed before the darkness of night came on. Such then was the light employment appointed to me for that day. I could divert myself in a variety of ways while fulfilling this duty, but see, the day was hot, the beach was near, other boys were going for a swim, and my father had gone on business to the neighboring town. Great was the temptation! With a glance at my charge, and a race for the sea, I hoped after a plunge in the briny waters to find my porcine family in good order. The company, however, was merry, the enjoyment absorbing, and the delights of the bath kept me far beyond the time I had at first purposed within myself. But fun does not last forever, nor do proscribed pleasures end happily. Through yielding to this temptation I lost my sense of honor, forfeited my right to goodness, was unfaithful to the trust committed to me, heard the thundering of a violated conscience, knew that evening was approaching, the hour of fathers return arriving, and my pigs, from the wrinkled grandame to the littlest *boneen*, had vanished from my range of vision. With the swiftness of a fleet-footed youngster I made the circuit of the fields, calling at the top of my voice *Hurrish! Hurrish! Hurrish!* but all in vain. Not a pig re-

sponded. Then did I apprehend that the animals were rooting our neighbors garden, while fears of broken friendships and lawsuits greatly distressed me. My nimble legs were still in motion over the adjacent farm, but to no purpose. Then did I know that God punished me for neglect of duty, while I trembled in dread of physical punishment at the hand of my earthly father. Soon would he arrive, what shall I do? what can I do? Is there not one way of possible escape? Yes, but how shall I compass it? I knew how to say my memorized prayers, but will God hear a definite prayer never taught me; a prayer not found within the covers of a prayer book? Is it right for me to ask of God now? Will He regard the cry of a disobedient and unfaithful boy? I had no time for further reasoning. I was in sore need; surely God pitied the miserable. So into the bushes I crept and on my knees I besought His help. He knew my sin; He also saw my sorrow, and He could send me the pigs. Was there not something in the Bible about Jesus sending devils into swine who immediately ran from their keepers. Would He not now cast the devils out of mine and bring them to the keeper who had wickedly run away from them. Thus did I plead, nor without tears of anguish, and even as I prayed I heard a snorting noise while close beside me was the herd gorged with new grain. For out of a ripening field of oats came every pig filing past me, and even as I watched them with a great astonishment they marched with orderly precision to their pen. Was that prayer, and that discovery a coincidence? Surely not. But even should prayer and its answer be coincidence, is it not best to pray? Scarcely had I the door of the pig-house closed when father appeared. He was pleased to find me housing my herd, but his kind words of appreciation, which when deserved would prove a sweet cordial, now gnawed at my troubled heart. Should my head be frosted with the winters of three scores years and ten I shall even then regret that I had not manfully confessed my wrong-doing. But this I did not do. I was now no longer a pharisee. My virtues melted away from before my eyes like snow before the rising sun. But I was worse than a pharisee, I had become an ingrate and a hypocrite. God had indeed answered my prayer, yet how could I sleep in innocence. I disobeyed my father and then deceived him. He rewarded me with good words while his oat-field was badly damaged through my neglect. The experience was needed to school me against future temptations, while the discovery that God answered definite prayer filled me with a strange amazement.

Like most young persons my mind was greatly influenced by the superstitions of my race. The air was full of legends and ghost stories. My ears were filled with blood-curdling tales of headless men roaming over the country in the night, while sheeted spectres flitted through the air, seeking to revenge some mysterious crime on hiding murderers. There also roamed through the country strange characters, idiots, tramps, conjurers, carrying with them a pretence of mystery which connected them in our minds with the invisible world. Then there were haunted houses, barns supposed to be occupied at night by spooks or fairies, there were enchanted caves with bowls

of congealed blood found at their entrance, besides a number of persons looked upon suspiciously as unnatural who had been left in exchange for children stolen at their birth. When the nightwind moaned, or an owl hooted after dark we were strangely terrified. Even strong men feared the neighborhood of old castles, dismantled houses and peaceful graveyards. Witches were said to appear in the form of hares and foxes, so that meeting either animal even in open day caused women to faint, and men to blanch with terror. Much also of pastime among the peasantry was given to the narration of tales relating to recent freaks by ghosts or fairies. Every calamity by storm on land or sea, every still-born child, every sudden death, were alike attributed to the vengeance of these invisible agents.

Great was my terror if overtaken with darkness outside the portals of my home. Every familiar bush became a monster to my fevered imagination, every noise startled me with fright. One night, I was belated. Darkness came on when a mile from our house. The road skirted a wood bordered with a high wall over which the branches spread, at times scraping the coping when swept by the storm. I heard these noises sounding weird and unnatural. My brain was on fire, my heart beat wildly, while my feet flew over the highway. I was fast nearing home but there stood the church with its graveyard before me. My flesh became creepy, my hair began to rise as I approached the iron gate. It is dark. I can see nothing, but hark, what do I hear? A chain is rattling on a tombstone. An old hag had before declared the devil carried a long iron chain with which to bind his captives. Has he come for me? My legs refuse to carry me, and I stand before the gateway paralyzed with fear. I am bereft of speech and cannot cry aloud for help. But I determined to die fighting. I stoop and pick up several stones and listen to locate the clanking chain, when with energy born of desperation I hurl my ammunition, one, two three. Ah, that last hit something. I heard the impact of the blow. Another stone finds the enemy. It is something material; that comforts me. But oh! the clanking and tramping continue. I am affrighted but cannot flee. It was well I stood my ground for the wailing trembling *Baa-aa-aa* assured me that the imp with horns and hoofs was a neighbor's goat surreptitiously smuggled for a nights feed on to the rich grass among the graves. My first ghost proved harmless, yet my superstitious fears continued. I had a more serious encounter with a night monster of whose nature to this hour I continue in ignorance. That phenomenon I shall describe hereafter. This element of superstition in the Irish race is not to be despised. The supernatural has a firm hold on them. They are not atheists. The danger to which they are now exposed is in the rebound from the hollow and unsatisfying pretensions of Rome. If the Gospel of Christ *with its real salvation* is not preached to them at this crisis of their national life, who shall predict the woful consequences? Now has come the hour to give the Roman Catholics the Word of LIFE.

AN IMPORTANT WORK.

FROM Rev. James A. O'Connor we have received the eighth volume of THE CONVERTED CATHOLIC, consisting of the numbers of the magazine for the year 1891. It is well printed, and well bound, and a valuable reminder of the very important undenominational work being carried on by Mr. O'Connor in New York City, under the name of Christ's Mission, for the enlightenment and assistance of those seeking to escape the thralldom of Rome.

As a magazine, it is among the most valued of our exchanges, having among its contributors many personal friends. We should be glad were we able to do anything to advance its interests beyond words of sincere sympathy and most hearty commendation. Words of highest praise we can honestly utter, for it is well edited, elevated in tone, and accurate in statement.

Mr. O'Connor's long and bitter experience in the Roman priesthood, his knowledge of Romish superstitions and errors, with his thorough appreciation of the Gospel, peculiarly adapt him for his combined duties as editor and missionary. The articles contributed to THE CONVERTED CATHOLIC bear directly upon the issues existing between Protestantism and the Church of Rome, and the competency of the writers is sufficiently attested when we say that among them we note the names of Revs. Mason Gallagher, John McDowell Leavitt and Geo C. Needham.

Amid the many works worthy of the sympathy and assistance of Christian people, we believe there is none better entitled to loving regard and

aid than Christ's Mission. The demand for it is most imperative. The number of Roman Catholics, especially priests, who are seeking light, is far greater than would be suspected by those who are not familiar with the contents of this volume, and the results attained are most encouraging.

At the same time, as will readily be understood, both the Mission and the magazine are bitterly hated by the numerous, the wealthy and the influential Church, to expose the errors of which the life of Mr. O'Connor is devoted.

After carrying on its operations for some years in a hired hall, we are glad to note that the Mission has moved into quarters especially purchased for it, at No. 142 West Twenty-first street, New York City. The importance of its aim, the bitter antagonism to which it is exposed, and its financial needs united together make the appeal of Christ's Mission to all Protestants and lovers of the truth a very strong one. THE CONVERTED CATHOLIC is published monthly for \$1.00 a year. Note the address given above. Help the cause if you can.—*Philadelphia Episcopal Recorder*, Jan. 28, 1892.

From the *British American Citizen*, Boston, Mass., January 30, 1892:

For the purpose of reaching, convincing and converting Roman Catholics, Father O'Connor's magazine is superior to any periodical which comes to the *Citizen*. It is a most complete record of work on this line, and each number contains numerous instances of the change of faith of priests and laymen from Rome to light and reason. But the publication of this magazine is but a part of Father

O'Connor's good work—though a necessary part. He not only leads men and women out of Rome, but he cares for them afterwards just as far as the means provided for this work will allow, and at the present time there are several ex-priests who have been received into Protestant institutions, as a result of his efforts. These cases are given at length in *THE CONVERTED CATHOLIC*, and there can be no reading more interesting to intelligent men and women. The bound volume before us, with its twelve numbers for 1891, handsomely enclosed in stiff cloth covers, price \$1.25, contains a record of work of the most encouraging nature. We would advise *Citizen* readers to write to Father O'Connor and get samples of his magazine.

From the *Presbyterian*, Philadelphia, Pa., February 4, 1892:

THE CONVERTED CATHOLIC, Vol. VIII., handsomely bound in cloth includes the numbers of the monthly issue from January to December 1891. It is a valuable publication on the various phases of Roman Catholicism and fills a place in religious literature not occupied by any other periodical. Besides its special features of testimonies of converts from Rome to evangelical Christianity and instructive articles for the enlightenment of Roman Catholics, this magazine presents every month an array of Scriptural and historical facts and arguments that uphold Protestantism and justifies converts for leaving the Roman Catholic Church. The magazine covers a wide range of subjects relating to Romanism. It is elevated in tone, accurate in statement and well edited. Rev. James A. O'Connor, the editor and publisher, was for many years a Roman Catholic priest, and is now pastor of a mission in New York for the conversion of Catholics to evangelical Christianity. Last year his mission secured a commodious building at 142 West Twenty-first street, where *THE CONVERTED CATHOLIC* is published and religious services are held regularly.

BOUND VOLUME FOR 1891.

THE CONVERTED CATHOLIC, Vol. VIII. for 1891, 384 pp., handsomely bound in cloth, price \$1.25. A book that will be found invaluable in all matters relating to the false pretensions of the Roman Catholic Church.

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THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y.M.C.A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. To Catholics also it will be sent for fifty cents a year.

"THE STORY OF MY LIFE."

MISS CUSACK'S NEW BOOK.

We have imported from London several copies of the Nun of Kenmare's new book, "The Story of My Life," which we will send to our subscribers at the same price at which the work is sold in England, \$1.50. This is a convenience to our readers rather than a benefit to us, except in so far as the dissemination of such literature helps the cause in which we are laboring.

Miss Cusack's other works are: "Autobiography of the Nun of Kenmare," \$1.50; "Life Inside the Church of Rome," \$1.75; "What Rome Teaches," \$1.25. These four volumes (the retail price of which is \$6.00) will be sent to our subscribers, post paid for \$5.00, or they can be had free by sending ten new subscribers to *THE CONVERTED CATHOLIC*.

DOUAY TESTAMENTS.

We have received from Dublin, Ireland, a package of Douay Testaments which we will be glad to send, post paid, to our readers for 25 cents each. Address this office.